

THE  
HAPPINESSE  
OF  
PRACTICE.

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## Dedicatorie.

Scriptures I haue handled among you, endeoured to acquaint you with the whole Counsell of God: and what is now the top of all my ambition, but to make you Doers, of what you haue beene Hearers? Wherein consists the delight of Husbandman? not in his plowing, sowing, or carting, but to see the Furrowes crowned, and Barnes filled with the fruit of his labours.

\* When we preach, we sow the seed; when we see good desires, then the corne sprouts up; when people begin to doe well, then it blades: but when they are abundant in good workes, then are the eares laden with corne; when stedfast and perseuering to the end, then are they ripe for Gods barne. It was pride in Montanus to overweene his

\* *Quñ desideria  
bona concipimus,  
semen in terram  
mittimus; quum  
verò opera recta  
incipimus, herba  
sumus; quum ad  
profectum boni  
operis crescimus,  
ad spicam perue-  
nimus; Quum in  
eiusdem boni ope-  
ris perfectione  
solidamur, bonu  
frumentum in  
spica proferimus  
Greg. in hom.*

## The Epistle, &c.

Πέπυσα καὶ  
τυμίον Ἱερουσαλὴμ  
ὀνομασίας.  
Euseb. l. 5. c. 17.

Pepuza, and Tymium, two pelt-  
ing parishes in Phrygia, and to call  
them Hierusalem, as if they had  
been the onely Churches in the  
world. But this is the commenda-  
ble zeale of euery true Pastor,  
to adorne his owne Lot, and to  
wish his Garden as the Eden of  
God. Such shall you be, if G O D  
shall please to water the meanes  
you haue, with the dew of his Spi-  
rit, to continue and increase your  
loue to hearing and doing; to the  
muzzling of the mouthes of all  
scoffers and scorers at profession,  
to the ioy, crowne, and eternall  
happinesse of your owne soules, and  
such as God hath made watchmen  
ouer them, and of mee the vnwor-  
thiest of the rest.

Samuel Ward.





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JOHN 13. 17.

*These things if you know, happy are you  
if you doe them.*



HE fastening  
Nayle of the  
chiefe Master of  
the Assemblies,  
the great Shep-  
heards Pegge,  
driuing home,  
and making sure, all his former coun-  
sels,

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fels, chosen as as a farewell cloze, making and leauing a deepe impreffion of all his deedes and sayings, as the last strong and loud knole of a Bell, that ends all the Peales going before: A Text that puts life into all other Texts, vrging the life of them, which is the practice of them, and is therefore aptly and duly pronounced by many at the end of their Sermons: A Sermon, vpon which Text, the world hath as much neede of, as of any one yet extant; the multitude of them, as Statutes and Proclamations wanting yet one to enforce the obseruation of the rest. The necessity of doing, was the scope of our Lords last solemne and vncouth action, of girding himselfe with a Towell, rising from his Magisteriall Seate, washing and wiping his Disciples feete. Hee had indeede two other by-ends one mysticall, intimated in his Dialogue with *Peter*, typifying the great end of his descent from heauen, and begirting himselfe with our flesh,

*viz.*

viz. that hee might totally wash our  
soules in the Bath of Iustification  
once for all, and partially in the La-  
uer of Regeneration so often, as wee  
soile our feete in the mire of this  
world by dayly sinnes of infirmity.  
The other Morall, to set his Disci-  
ples a patterne of humility and loue,  
stooping to the meanest Offices of  
mutuall seruice, without emulation  
or affectation of priority, which hee  
foresaw, would else bee the bane of  
their sacred function. But his third  
and most principall ayme, was by  
this his both verball and reall strange  
kind of lesson, to learne them not so  
much what they knew not, as the vse  
of doing that they knew, else would  
words onely haue serued the turne,  
and not so much adoe haue needed,  
but he first does the things, and then  
expresses his intent, *These things if  
you doe, &c.* In this conditionall be-  
nediction obserue, first, the obiect, on  
which Happinesse is conferred, and  
to which it is confined. *These things:*  
Second-

ἐν ὁλονιπτῶ ἐν  
ποδονιπτῶ.



Secondly, the 2. acts required hereto:  
*If you know: If you do:* chiefly, the  
 chiefe of them is, *If you do:* to which  
 happinesse is foreannexed specially:  
*Happy are you, if you doe.*

*These things.*] The knowledge  
 and practice of these things onely,  
 blesseth, these maine Arch-mysteries  
 of Faith, and these diuine & cardinal  
 vertues of loue and humility, symbol-  
 ized in their ablution, and not the  
 doing or knowing of all the naturall,  
 morall, or manuall Sciences in the  
 world besides.

If one knew all the Circle of lear-  
 ning, and knew, as was said of *Berina-*  
*garius*, all that was knowable, all the  
 rules of Policy, secrets of State, myste-  
 ries of trading, & could execute them  
 all; yet in his such knowing and do-  
 ing he might not blesse himselfe, were  
 not happy, nor so to bee reputed of  
 Christians. The right placing or  
 misplacing of Happinesse, is the Rud-  
 der of a mans life, the Fountain of his  
 well or ill doing; according to which,  
 men



men take their markes, and shoote right or wrong, all the actions of their liues. He that admireth in his heart, and bleseth with his mouth, any other Idol of Good, in stead of this only true good, must needs misse of his end, & be a miserable man, grossly mistaking his markes, as silly country people, that oftentimes giue termes of Honours and Maiesties to meane persons. So doe most people, when they transferre this transcendent word, and stately thing, *Happinesse*, vnto any shadow of skill, saue of these things, to which it is perpetually restrained in Scriptures, *Psalm* 1. *Luke* 11. *James* the 1. In somuch that Christ himselfe was displeased when they bestowed it on the Paps & Wombe of his Mother, in comparison of hearing and keeping his Fathers will: *Heere then*, and heere only is to bee found the lost Iewell of *Happinesse*, which well may we likened to a Stake set vp in the midst of a Field, which blinded men groape after,

after, to make the beholders sport at their wandrings.

*Augustine* tels of a Mountebank, that vndertooke in a City of great trading, to tell euery man his wish, which was in his fallible coniecture, to buy cheape, and sell deare. But here, he who hath made, and knoweth the hearts of all, tels euery man the end of his desire; and that which is more, shewes him the way of attaining them. *Those things if you know, and if you doe them, happy are you.*

This; first, If, prouidently premixed, and cautelously presupposed by Christ, intimates, that knowledge must be the Pilote, Guide and Vsher of Practice, else superstitious deedes done by roat and randome, the blind Whelpes of ignorant deuotion, God regards not. Good workes, the fruits of faith, & children of a Beleeuer that knowes what he does, such are only pleasing in his sight. Christ diuinely foresaw the diuelish policy of subtile world-

worldlings, that would cry vppractice,  
to cry downe knowledge, as cunning  
Papists wil extol *S. James*, to disparage  
*Saint Paul*, praise good meanings,  
& works, with an euill eye to hearing  
Sermons, and reading good bookes,  
and carnall Protestants, be euer com-  
mending reading, to disgrace  
preaching; and another sort euer tal-  
king of a good heart, a good mea-  
ning, and the power of Religion, euer  
disliking all shew and profession of  
it; which, if well obserued, are the  
least and worst doers in a Conntrey.  
Which Satanicall Sophisme, *Saint*  
*James* deeply preuents; who, though  
the chiefe aime of his Epistle, was, to  
vrge Hypocrites to bee Doers, and  
vaine boasters of iustifying faith, to  
iustifie their Faith by their workes:  
yet forelaid this Caueat, *Be swift to*  
*heare*; Needfull euen in these hea-  
ring and knowing times, wherein  
though knowledge couer the earth,  
as waters the Sea, yet may the Lord  
haue iustly a controuersie with the  
Land



Land, or a great number at least in it, like *dry Rocks in the middest* of this Sea, who haue not a dramme of sa-  
 uing, and well grounded knowledge. But this is but a pre-requisite to the  
 maine thing heere required, which  
 happinesse is intendedly fore-placed,  
 knowledge, being but a step to this  
 turret of Happinesse: *Happy are you,*  
*if you doe them.*

Here's the labour, here is the dif-  
 ficultie, here is the happinesse, in the  
 coniunction of doing with knowing,  
 to practise that wee know; to per-  
 forme the duties prescribed in the  
 Gospell; to belecue the things to bee  
 beleueed, and to doe the things to be  
 done; the summe of Faith and Loue,  
 sweetly coupled in this significant ab-  
 lution of his Disciples feete.

*Three noble ends Diuinitie* pro-  
 pounds to her followers: the first and  
 greatest, Gods Glory; the second  
 next to that, mans owne content  
 heere, and saluation hereafter: the  
 last like to the former, the edificati-  
 on,



on, and conuersion of our neighbours. In the attainment of these, is a Christians perfection, and happinesse, none whereof, bare Theorie shall euer more then come neere. All three, practice ioyned thereto, fully apprehends.

Of these three that must needs be the noblest, which God primarily intended in the Reuelation of his will to mankinde, and *Moses* oft tels vs is, that wee might obserue to doe them: For if (as *Wolphius* reasoneth by a distribution) hee had giuen vs his Lawes to preserue onely, hee safer might haue committed them to iron Coffers, and Marble Pillars; if onely to talke and prate of them better to *Geese* and *Parrats*; if onely for Contemplation to *Owles* in Iuy-woods, or to *Monks* in *Cloisters*, and not to all sorts of people. His scope sure was not to make triall of the wits of men, who could sharpest conceiue; nor of their memories, who could faithfulliest retaine; of  

B
their

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their eloquence, who could roundliest discourse; but of their wils, who would most obediently doe them. This being his chiefe honour to haue his Throne and command not in the Head, and Braines, but in the strong holds of their hearts, and liues. For what shall God reward thee, O man, but for that which men praise God for in thee? Now for admirable gifts of Science and Learning, men may admire thee, but they giue God thanks onely for the good they receiue from thee. The Sunne it selfe if it did not shine & giue warmth vnto the creatures, were the glorious hiew of it ten times more then it is none would halfe so much blesse God for it. The men for whom our heavenly Father is glorified, are such whose workes shine afore men, who warme the loynes of the poore, and with their knowledge are an eye to the blinde. I can hardly belecue, that God euer made any creature only to behold, neither Starre, Pearle, Flower,

Flower, or feathered fowle, onely to shew their glorious outsides ; but to haue influence, vertues, and qualities, beneficiall to mankinde : much lesse a man to know onely, or an Art onely to bee knowne, but all to his glory, and mans seruice: which to effect, is all the glory of men, and Arts. Some Sciences, I know, in comparison of others more operative, are tearmed speculative : but not one of these, whose speculation tends and ends not in some operation, by which man is profited, and God honoured; specially Diuinitie, vvhich makes vs his workmanship, not to knowledge, but to good workes, to the praise of his grace. Who commends a Schoolemaster, vvhose Schollers can say and vnderstand their Rules, but speake not, and write not any good stiles by them? A Capitaine, vvhose Souldiers can skill of Militarie termes and orders, vnlesse their Acts and exploits of Warre be futable? Vvho praiseth an horse that

B 2

feedes



feedes well, but is not deedy for the race, or trauell; speed, or length. Little saies the Scripture of the learning of the Apostles, but much of their Acts. These are the richest, and vsuall stiles of commendation in Scripture. *Moses* a man mighty in words and deeds: *Cornelius*, a man fearing God, and giuing much almes: the *Centurion*, vworthy of fauour, for hee hath built vs a Synagogue: *Dorcas* made thus many coats for the poore: *Gaius* the Host of the Church, &c. such benefactors their workes shall follow them, and praise them in the gates heere, yea at the great Day obtaine that *Come you blessed of my Father: for I was naked, and you cloathed mee*: For such men God is blessed of men, and such men shall bee blessed of God in their deeds: and as the more knowing vwithout doing shall procure the more stripes, because God for them is the more blasphemed: So the more doing with knowing, shall haue double honour, because



because God was doubly honoured in them. *Behold, I come quickly, and my reward is in mine hand, to give every man according to his deedes.* Blessed are they that doe my commandments. If you know them, and doe not, miserable are you; but these things if you know, and doe them, you are the happiest men living.

The second branch of happinesse, wherein doing hath the advantage of knowing, is in the personall benefit, consisting in the present sweetnesse, and future gaine accrewing thereby: some luscious delight, yea, a kinde of ravishing doucenesse there is in studying good Bookes, ruminating on good notions, not unlike that which is in tasting and swallowing sweet meates, which made the *Epicure* in *Actian*, wish his throate as long as the *Cranes*, but all the benefit is in the strength, and nourishment, it breedeth after cōcoction, when thoughts breed workes, and studies turne into manners;

vwhen the fatte pasture is seene in the flesh and fleece of the sheepe. One Apple of the Tree of Life hath more sweet rellish, then ten of the Tree of Knowledge of good and euill; vvhich yet vve fondly preferre in our longing, euer since our first Parents teeth vvere set on edge therewithall. For instance, thou findest thine eare tickled vvith an elaborate discourse of temperance, but try the practise of it, and tell mee if it bring thee not in sundry reall commodities to body and minde, beyond a poore auricular transient titillation. Were it not for the different energie, and efficacie in the heart and life, there might be well-neere as much pleasure in reading the witty commendations of folly, or pride, as in the sound Tractate of wisdom, and humilitie, I had almost said in the language of fooles, in the reading of Sir *Philip*, as Saint *Peter*.

All discourses of Faith, and Hope,  
are

are but dry things, in comparifon of the acts and practice of them, which are delicate aboue the Hony and the Hony-combe, fweeter then the tafte of any Nectar. Some fay, the ftudy of the Law is cragged, that if the gaine of practice did not fweeten it, few would plot vpon *Ployden*. But I belecue, few would ftudy Saint *Paul*, and preach as Saint *Paul* did, instantly in feafon, out of feafon, (quaintly and rarely they might for credit and preferment) but painfully, and profitably, I hardly beleue they would; feruently and feelingly they cannot, except the fweetneffe of their practice drive and conftaine them. Of all men I hold them fooles, that bend their ftudies to Diuinitie, not intending to bee Doers, as well as Students, and Preachers; not much vvifer, fuch as will be professors of Religion, and not practicioners. The Parables in the *Talmud* fits their folly well, refembling them to fuch as plowe,



and sow all the yeere, and neuer reape; to the Grashopper that sings all the Summer, and wants in the Winter: to vvomen euer conceiuing, and euer making abortion, neuer comming to the birth; and best of all, to that of Christ distinguishing Hearers into foolish, that build on the Sand of Hearing, and professing, blowne downe vvith euery puffle of Trouble; and the wise, that build on the Rocke of Doing, vnshakeable. Search all the Scripture, and see, if any Couenants, or Grants, vv ere made to Knowing, and not all to Doing. Is not the ancient tenour of the Law, *Doe this, and Live?* and the Gospell, *Beleeue, and liue*: which implies an act to be done; and that act implying sundry cōsequents & fruits of it. *Hee that doth my Fathers will, hee is my Brother and Sister*: Not euery one that saith, *Lord, Lord*; but hee that doth my Fathers will. To him that doth ill, shall be tribulation and anguish to euery soule, of Iew and Gre-



Grecian : to him that doth well, shall  
bee honour and peace, vpon all the  
*Israel* of God. Vnto whom shall that  
*Euge* be giuen at that great Day, but  
to the doer? and in what forme? but,  
Well done, thou good Seruant, that  
hast not buried thy Talent in a Nap-  
kin. Hee himselfe expresseth the  
manner: *Behold, I come quickly, my  
reward is in my hand, to giue eue-  
ry man according to his workes. Bles-  
sed is euery one that doth my Com-  
mandements, that hee may eate of  
the Tree of Life, and enter thorow  
the gates into the City.* In all which,  
happinesse in this life, and that to  
come, is conferred vpon the liuing  
acts and exercises, not vpon the dead  
habits of any grace whatsoever. In  
all labour there is aboundance, but in  
the conceits of the braine, and talke  
of the lippes, nothing but emptinesse  
and misery. If one could doe as  
much as Master *Stoughton* prints, and  
many credible witnesses report of the  
young Gentlewoman of nine yeeres  
old,

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old, that can say euery fillable of the new Testament by heart, and vpon triall, not faile in returning a line without the right Chapter & verse, & yet practice neuer a iot nor tittle of it, happy were such if they had neuer heard word of Gods Word. If one should take paines to get together a great number of songs, curiously set, artificially composed, yea, and knew how to sing or play them, and yet neuer heard them sung or plaid, what pleasure had hee of them? The practice and vse of all operative Arts is all in all, in Diuinity, the chiefe of all: which else is as the Vine, excellent only in the sweet iuice of it, otherwise fit not so much as Pin or Pegge.

Next to Gods glory, and a mans owne good, a Christian placeth much happinesse in winning and edifying others: to which purpose, a speechlesse life hath more life in it, then a liueles speech. Irrisistable is the Suada of a good life, aboue a faire profession. *Chrysostome* calls good works,

IN I. COR. I. IO  
 συλλογίσμενος  
 ἀνὰ πρῆτους  
 τὴν λαμπρό-  
 τέταν.

works, vnanswerable Syllogismes, inuincible Demonstrations, to confute and conuert Pagans: withall, tells vs they haue a louder language then the Sunne and Moone, whose sound yet goes ouer all the world, publishing Gods glory, not in Hebrew, Greeke, or Latine, which many barbarous Nations vnderstand not, but in an oratory they can better skill of. An Archer puts not more force into an Arrow he shoots, then the life of the speaker into his speech: whence it comes, that one and the same Sermon, or counsell, in severall mens mouths differ, as much as a shaft out of a Gyants, or Childs shooting. Miracles (sayes hee) are now ceased, good conuersation comes in their place: the Apostles might haue preached long enough without audience or acceptance, had not their miracles, as Bells, towled to their Sermons, and as Harbengers, made way into mens hearts for their doctrine: by such weapons they conquered



Theodo. in Iud.

φείροντες λαμ-  
πάδας πρε-  
μύτων ἐν τῇ  
δεξιᾷ καὶ στή-  
πης ἐν τῇ  
ἐξουσίᾳ τῇ  
λαίᾳ.

Ruffinus eccles.  
hist. lib. 2. c. 10.

quered the world, as *Gedeons* souldi-  
ers, the *Midianites* carrying in one  
hand the burning Lampe of a good  
life, and in the other, the loud shrill  
Trumpets of preaching: otherwise  
plaine men will answere as *Iovinian*,  
to the orthodox and *Arrian* Bishops,  
contending about the faith: Of your  
learning and subtile disputations I  
cannot so well iudge, but I can well  
marke and obserue, which of your be-  
haviours is most peaceable and fruit-  
full, and as one *Moses*, renowned for  
piety to *Lucius*, reputed an *Arrian* Bi-  
shop, tending the confession of his  
faith to cleere himselfe: Tush, sayes  
he, What telst thou mee of the faith  
of the eares? Let me haue the faith of  
the hands: I will rather goe without  
my installment, then take it of hands  
imbrued in bloud, bribery, and in-  
iustice, as all know, and report thine  
to be. Arguments are darke, and  
perswasions dull things, to liues and  
actions, and most people are like  
Sheepe, easilier following example,  
then

then led or driuen by precepts and rules. Let any man make prooffe of both. Let a Gentleman or Minister perswade Parishioners to contribute liberally to a Bricfe, and set a niggardly example, and see how much lesse will come of it, then if hee said lesse, and gaue more. What else moued Christ, and the Prophets so frequently to vse that potent figure, which *Rhetoricians*, from the speciall vlesfulnesse of it call *ῥησις*, that is, when the Orator seconds and enliues his speech with some action: as Christ, when heere in my Text, hee girts himselfe with a Towell; and elsewhere, when hee tooke the Child, and set him in the midst of the Apostles; the Prophet, when hee tooke *Pauls* Girdle; and the old Diuine in *Dorotheus*, that bad his Auditor pluck at a great old Tree, which hee could not stir, and at a young Sprout easily pluckt vp; to shew the difficulty of rooting out an old habit, in comparison of the beginnings.

The

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The reason is, words are but wind, and vanish into the winde, leauing no print or impressiō, more then a Ship in the Sea, in comparison of actions which men take markes and notice of. This same inartificial argumēt of examples, though Schollers lesse regard it, as hauing lesse art in it, yet is it all the country-mans Logike, as the Martyr that answered Bishop *Bonner*, My Lord, I cānot dispute, but I can dye for the truth, moued the spectators as much, as many learned discourses. By this, Christ demonstrated to *Johns* Disciples, his Messiasship, Goe and tell, not what you heard mee preach, but saw me doe, how the blind receiue sight, &c. If I doe not such workes as none other hath done before mee, I desire not men to beleeue in mee. By these courses, *Peter* would haue Christians winne their Neighbours; and Wiues their Husbands, rather then by tutoring of them. Then would Neighbours follow one another to the right Religion



on and true Church, as Tradesmen doe to those Markets where they see them gather wealth, yea imitate their liues, and bring forth fruits as *Jacobs* Sheepe, if they saw their rods speckled with works, as well as with words. Thus *Monica*, Saint *Augustines* famous Mother, taught one of her neighbour Gentlewomen, complaining of her churlish *Nabal*, and wondering how shee wonne her peruerse husband. Why, sayes she, I obserued his mind, pleased him in all indifferent things, forbore him in his passions, gaue him all content in dyet, attendance, and so haue made him first Gods, and then mine by degrees. These are the arts & charmes that if now vsed by Preachers and professors, would conuert multitudes of people, and couer multitudes of sinnes, and cause themselves to shine as starres. These things mind and exercise. These things, if you know, and doe, you shall saue your selues, and those you liue withall, and so  
bee

*Aug. Confes. lib. 9  
cap. 9.*

bee euery way happy men.

Thus in all these 3. references, you see, that *Doing*, onely brings in the happinesse; without which, all our *Knowing* makes and leaues vs, but dishonourable to God, vncōmfortable to our selues, scandalous to others in no neerer termes to happinesse, then *Balaam*, *Iudas*, and the Diuell himselfe, who the more they know, the worse for them: the more sin, & the more punishment: they doe but teach God how to condemne them. If knowing made vp happinesse, *England* were an happy Nation, our times as happy as euer any: but if doing bee required, great is the felicity of both. Of which shall I complaine in the words of *Seneca*? Men now a dayes chuse rather to discourse, then to liue, study stiles, rather then deeds; or in *Bernards*, Men desire knowledge, to be knowne by it: or as *Anacharsis* taxed the *Athenians* for vsing their money, to count withall; and knowledge, to know withall: or as

*Tully*

r. Vse of re-  
prooffe.

*Malint disputare  
quàm vivere.*

*Seire ut sciantur.*

*Nummis ad nu-  
merandum, sci-  
entia ad scien-  
dum.*

*Tally* of the Philosophers, that their liues and their discourses miserably crossed one another : the truth is this, a plethory, and dropsie there is of hearing, and reading ; a dearth and consumption of doing ; most euer gathering, neuer vsing : not vnlike some old Vniuersitie Droanes, euer in studying, and learning, neuer preaching, or venting their studies. Like tedious Musicians, euer tuning, & neuer playing ; or like the Changeling *Luther* mentions, euer sucking, neuer battling ; or like dying men, and sicke of apoplexies, hauing their senses, memorie & speech : but no facultie Loco-motue, no power to stirre hand or foote. Few (I confesse) troubled in these times with the deafe and dumbe spirits, but most hauing withered hands, and dried armes, and lame feete.

This same want of doing what wee know, what does it else but make common people blaspheme God ? doubt vvwhether all Diuinitie bee

C

but

*Cum Philosophorum vita miserabiliter pugnat oratio.*



but Policy, & the Scriptures a Fable? Verily, the Atheisme of the times hath this for the principall fountaine and pretext. There was a woman lately liuing, much spoken of in some parts of this Land, liuing in professed doubt of the Deity, after illumination, and repentance hardly comforted; vwho often protested, that the vicious and offenseue life of a great learned man in the Towne where she liued. occasioned those damned doubts. This opens mens mouthes, and gives the hint of all blasphemies, scornes and scoffies of Religion. Such as he broke vpon the Iesuites, whom in forraine Nations they call Apostles. The old Apostles, indeed, shewed the world Heauen, left the earth to earthly men, got Heauen themselves: but vwee are more beholding to our new ones, they shew vs Heauen, leaue it to vs to purchase, and coozen vs onely of earthly possessions in the meane time. This made *Linacre* reading vpon the New Testament, the

the 5. 6. and 7. Chapters of Saint *Matthem*; and comparing those rules vvith Christians liues, to throw down the Booke, and burst out into this protestation, Either this is not Gods Gospell, or wee are not Christians, and Gospellers. Questionlesse, the more any men know, or professe to know, and the lesse they doe, the more doe they dishonour God.

And vvhat are such themselues the better for their knowledge, but as the Preacher experimentally speakes: Hee that increaseth such knowledge, addeth sorrow. Their folly I cannot better expresse, then *Erasmus* in his Dialogue of a carnall Gospeller, whom he cals *Cyclops Euangeliphorus*, a swaggering Ruffian, affecting yet the name of a Gospeller, vvhom hee describes, hauing by one side hanging a bottle of rich Sacke, and by the other a Testament of *Erasmus* his Translation, richly bound & bossed, the Leaues gilt ouer as faire as his life vvvas foule, and conditions base.

This man hee discouers by certaine Interrogatories, to haue no inward knowledge or affection to the Gospell, nor better prooffe of his loue thereto, then that hee carried it alwaies about him, and had laid it vpon the pate of a *Franciscan*, that had railed on *Erasmus*, and the new Gospellers. To conuince him; hee askes him, What if he vvere tyed euer to carry the bottle at his Girdle, and neuer to taste of it; or but to taste only, and neuer to drinke it downe: His answere is, that vvere but a punishment *Tantalus*-like. But vvhath if hee did, as his manner was, drinke deepe-ly of it? He then answeres, It vvould vvarme his heart, refresh his spirits, cheere his countenance: So sayes he, would that little Booke, if thou diddest eat it downe; concoct, digest, and turne it into nutriment in thy life, and practice. My meaning is not in this Relation to taxe Bible-carrying, vvvhich I hold a better grace then Rapiers, or fans of Fethers, but onely



onely to shew the foppery of them that carry them in their hands, or in their memories or vnderstandings, as Asses do dainty burdens, & taste not of them, haue no fruit of them themselves. Verily, a man knowes no more rightly then he practises. It is said of Christ, he knew no sinne, because hee did no sinne; and in that sence, hee knowes no good, that doth no good; he that vwill obey, shall know my Fathers will; and such as vwill not doe vwhat they know to bee good, shall soone vnknow that which they know, and become as if they neuer had knowne any such matter: it beeing iust with God to punish shipwracke of a good conscience, with losse of the fraught of knowledge; according to that imprecation of the *Hebrewes*, that if they should abuse their skill in musicke, their right hand might forget his cunning, and their tongue cleaue to the roose of their mouthes. From which iust Iudgement I perswade my selfe, it comes to passe, that

many become in matters of Religion, meere skepticks, because they vould not bee practicks, and that the commonest Religion of our times, is *Socrates* his vncertainty. Men know nothing now adayes. It is become a disputable probleme, Whether the Pope be *Antichrist*, *Rome* a good Church; whether a man may worship God before pictures, play vpon any part of the Sabbath, as well as vpon the Weeke dayes; whether election be of fore-seene faith; whether the True Beleeuer may Apostatize? Shortly, I thinke, whether the Scripture be Scripture; and vwhether there bee a God, or no? To conclude, a good vnderstanding haue all they that doe thereafter: and cursed are all such as know these things, and doe the cleane contrarie.

Cursed (I say) are they, because they lay a stumbling block before others both vveake ones within, and bad ones vvithout, such I say, as  
know

know God, and yet deny him in their  
lives, and are reprobate to euery  
good word and worke; such as buy  
by one ballance, and sell by another,  
haue a forme of knowledge, which  
they prescribe to others, and liue  
themselues by contrary Rules. Of  
such I vvould I could speake with  
as much detestation, as *Paul* writes  
of them: friends in shew, but ene-  
mies in truth to the crosse of Christ.  
Vncleane beasts, for all their chew-  
ing of the cud, repeating of Ser-  
mons, because they diuide not the  
hoeffe; walke vvithout all differen-  
ces, and iudgement; as if GOD  
had giuen them their lights to tread  
in puddles, and gutters withall, to  
vvalke and wallow in the myre of  
all filthinesse; vvhich makes men  
mislike, not onely their persons, but  
the very Religion which they re-  
taine too: Some few wise & groun-  
ded Christians vvill doe as they  
say, and not as they doe: heare  
them, because they sit in the chaire

*Orig. in. Deut.*

*Phil. 3.*



Greg. Nyssen. de  
nomine Chri-  
stiani.

of *Moses*; but the greatest number will loath their sayings, for their doings; as men the good light of a Candle, for the ill saour the stinking tallow yeelds, resolving as the *Indians* of the *Spaniards*, whatever their Religion bee, they vwill bee of the cleane contrary; if such goe to Heauen, they will goe to Hell. I wonder vvith vvhat face such can call themselves Christians, or vvith vvhat eares heare themselves so called. Does any man looke to bee called a Carpenter, that neuer squared Timber, or crected frames? What if neuer so skilfull? I say of all such skill, as *Cato* of superfluous vselesse trifles, They are deare of a farthing, that are good for nothing.

Oh rather let vs al lay claime to that honorable name, :doe the workes of Christians, and thereby approoue our selues to God and man, as the Angell to *Manoah*, who being asked of his name, made answere, It was won-

wonderfull, and did wonderfully, ascended in the flame, and made good his name by his action. Heere is the labour, and heere lies all the difficulty, the Maximes and Sanctions of things to be done, and beleevued, are but few, conteyned in brieife Summaries, but the incentiues, motiues, directions, reproofes, and such like appurtenances of practice: these make volumes swell, these lengthen Sermons, and multiply bookes. The art of doing, is that which requires study, strength and diuine assistance. Do the finnes that swarme in our times, proceede from ignorance, or incontinence rather, and wilfulnesse? It were happy if men had that Plea, if the light were not so great, the times and the Nation had not sinne. May wee not vse the Apostles ordinary increpation and exprobatation? Know you not, that Idolatry, Swearing, Sabbath-breaking, Drinking and Whoring, are finnes? Know you not that for these things comes the anger

*Sic Epictetus  
de Philosophia.*

ger of God? Is any so simple, that he knowes not the tenne Commandements, and the summe of the Gospell? yet how desperatly do men rush vpon these Pikes, carelesly, wittingly, and willingly, seeing the Gulfe, and yet leaping into it? Many condemning themselves in *Medeas* termes, see the better, and yet follow the worse, hauing no heart to leaue that they see to be euill: as if men thought that ignorance only should condemne, as if God should onely come in flaming fire, to render vengeance vpon poore Pagans, Sauages, and Indians, or Heretikes, that know not the truth, and not much more vpon his owne seruants, that knew and refused to doe his will.

*Aug. lib. 4. contra  
Donat.*

The Infidell disputes against the faith, the impious liues against it; the one denies it in termes, the other in deedes; and therefore both shall bee held as enemies to the faith, and neuer attaine saluation: of the two, it is worst to kick against the prick; one sees,



fees, then to stumble in the darke at a block, one sees not. But heere is the chiefe cause of all impiety, illuminatiō is eatie, sanctification is hard to flesh and bloud, requires crossing and mastery, yea crucifying of our lusts, wils and affections, which is not done without much prayer and trauell; and therefore men neglect that, & content theselues with the easier and cheaper worke. Vpon this therefore do I wish Christians would set prices, & spend their studies, euen about the art of doing. But how shall we attaine this facility and faculty of doing? I answer, to wish it, and heartily to desire it, is halfe; yea, and the best halfe of the work, as *Socrates* was wont to say, Hee that would bee an honest man, shall soone bee one, and is past the hardest part of the worke. To affect goodnesse aboue cunning, is a good signe, and a good helpe, and step to be such an one, especially when this desire breeds prayer for power to do, knowing that without Christ, wee can doe

doe iust nothing, but lye becalmed & vnable to moue or promoue, as a Ship on the Sea, a Mill on the Land, without the breath of his Spirit. And this I commend as the best and first generall helpe of practice, that euery morning, and in the enterprize of all thy affaires, thou acknowledge thine owne disability, or rather deadnesse to euery good worke, and commend thy selfe to the worke of his grace, for the will and the deede: for preuenting, and subsequent; operating, and co-operating; perseuering, and perfecting grace: intreating him not onely to regenerate thee, and giue thee new Principles of motion, but to renew his inspiration vpon euery new act of thine, that by Christ, or rather Christ by and in thee, may doe all things, pray as if thou hadst no will, vow as if there were no grace, that is seriously both.

Secondly, in the vse of all meanes of practice, when thou goest to heare, reade or meditate, pray and desire, thou

thou maist light vpon profitable and pertinent Themes, Bookes, and Sermons, applicatory, and leuelling at thy selfe and Orations, as if made for thee rather then for any body else: desire not to gather Flowers, but Pot-herbes, and Fruite. Charmes are said to haue no effect, vnlesse one goe with a beliefe vnto them, I am sure no meanes ordinarily will doe thee any good, vnlesse thou goe with a mind to bee bettered by them.

Thirdly, in the vse of these, attend to thy selfe as well as to the matter, haue one eye and care fixed on what is said, and another on thy selfe; lay thy selfe to the rule, and say, What is this to mee? how doe I and that agree? Bee not as little children, who while they are looking in the Glasse, thinke onely it is the babies face, and not their owne: obserue not in hearing a Sermon, the pleasing sound of the Pipe, but how thou dancest thereunto;



to ; in reading of the Scriptures, at the end of euery period , aske thy heart , How doe I practise this ? or, How does this reproofe taxe mee ? This promise cōfort me ? Whenthou art well perswaded to doe any thing, resolue throughly to doe it; and when resolved, dispatch , and execute it speedily.

Fourthly, after the Sermon is ended, stay not, as the common manner is , Now the Sermon is done : but consider it is not done, till thou hast done it ; after reading and hearing, do as men do after dinner; sit awhile, concoct it by pondering of it, digest it, and after draw it out into action. So doe such as learne Musike, or writing, they play ouer their Lesson, write after the Coppy : this I thinke *Paul* meant, when he saith, *εσχα*, I exercise my selfe to haue an inoffensue conscience, &c. Most erre grosely in the faile of this , thinking it enough to retaine it in memory, to repeate it ouer, seruing diuinity as absurdly, as the

the country-man his Physike, who being bidden to take his bill or receit, tooke it home, and carried it in his pocket, and after, finding no ease vpon his complaint, being directed to take it in posset-Ale, put the bill in a Cup, but neuer tooke the ingredients prescribed into his body: and looke how much good his Physike did him; so much good will diuinity doe vs, taken into our memories, and tongues, and no further.

Fifthly, in all thy talke, discourses and counsels to others, lick first thine owne fingers: that wiseman is a foole, that is not wise for himselfe; and yet many such there bee, that can preach and write good bookes, like *Tusser*, that wrote well of Husbandry, and was the most vnthrifty husband himselfe that euer water wer.

Sixthly, & lastly, in all thy priuy reckonings with thy selfe, which must be duely obserued at the cloze of euery weeke, month and yeere, lesse and more solemnely, obserue what thou  
hast

hast done, consider if thou shouldst keepe a Diary or Iournall, as many thriving Christians doe, what acts it would record, when I goe out of the world; what, shall the world say, hath this man done singular, or memorable? Take such accounts of thy selfe dayly, as Masters of their Iourni-men and Apprentices: as *Pharaohs* Task-masters, of the Israelites: Where is the worke done this day? lest thou bee as Huntsmen and Faulconers, that haue toyled all the day, and haue no quarry or roast at night.



*A word of Application.*

**I**F now at the end of my Sermon, my feuerall Hearers and Readers would doe as Saint *Iohn Baptists* did, aske what shall I doe? and what shall I doe? You haue said much in the generall of Doing: What say you in particular to this Nation, and to the feuerall conditions of men in it?

I answere: What can I say to these knowing times, which hath not beene said before me? What new doctrine vnheard of before, is it possible for me to broach? I will therefore say no more, but, Do that which you know you should doe. If you know that *Baal* be god, if *Rome* be the Church, let vs returne to it againe: If you know that Swearing, Sabbath-breaking, and fashion-following be good things; let vs all fall to doe these things. But if God hath giuen vs the Truth, and the light, let vs walke in it, and worke by it, while  
D it

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*The Happinesse*

it is to Day ; lest if wee play Reuell and ryot, by it the Candlesticke bee remoued, and the light put out : if purity, sanctitie, and sobrietic bee knowne to you to bee good things, and pleasing to God, *Happy are you, if you doe them.*

Certaine things there are knowne, and acknowledged, at all hands, as meet to be done, that an able Minister might be prouided for euery Parish, that Popery, swearing, & drunkennes would bee suppressed. But why are they euer spoken of, and neuer done? How did they in superstition maintaine so many idle bellies? How was the head of the beast cut off at the first in this nation? Is it harder for vs to cut off the friggling tayle of that *Hydra* of *Rome*? How was the infinit swarme of Rogues and Beggers suppressed by good Lawes? Verily, nothing is hard to industrious & actiue spirits, God assisting : and now it's high time, and G O D looks that these things should be done.

To the Reuerend Clergie, and such as carry holinesse in their fronts. Let such bee sure to haue *Thummins*, as well as *Vrim* on their brests; their right thumbs and feete anointed with holy oyle, as vvell as their right eares; their fruitfull Pomgranats on their skirts, as well as their Bels to ring and make a sound withall, lest they bee as tinckling Cymbals to Gods and mens eares. You know better then I can tell you what should be done: Happy are you if you doe what you know.

To Nobles and great Persons: It's not your countenancing of Religion will serue the turne, which yet were vvell, if many of you would affoord but your practizing of it, not the hauing of a Chaplaine to say and doe you such seruice as *Ahabs* foure hundred did; but a faithfull *Michaiah*, to direct you vvhath God would haue done, whom you may heare as *Cornelius* did *Peter*, with an intent to obey, not him, but the message hee



deliuers out of Gods Booke vnto you.

To Gentlemen: For Gods sake doe something, besides Hawking and Hunting, & liuing vpon your Lands, and Patrimonies. You haue better meanes of knowing, and doing, then meaner men. Happy if you do vwhat you know.

To Lawyers, and Souldiers: I remit you to Saint *Iohns* counsel, which vvill serue you both ; and happy should they and their Clyents be, if they would practise it, bee content vvith their vvages, and doe no wrong.

To Merchants and Trades-men: If you belecue there bee a Country and Citie, that lyes *Eastward*, a new *Ierusalem*, where there are rich commodities, as rich as any in the *East Indies* ; send your Prayers and good Workes to factor there for you : and haue a stocke imployed in Gods bankes, to pauperous and pious v-fes, and thinke of Religion, as of tradings

dings that vwill bring no gaine, vn-  
lesse diligently followed, and practi-  
sed; it's not a nimble head, but a di-  
ligent hand that maketh rich.

In a word, to all hearers and go-  
ersto Sermons: Play not the fooles  
as most doe: heare not, to heare:  
goe not to Church as many now a-  
dayes doe to Vniuersities and Innes  
of Court, neither to get Learning,  
Law, nor money, for meere forme or  
fashion, or as boyes goe into the wa-  
ter to play and paddle there only, not  
to wash and be cleane. To all sorts: I  
say not a word more; but doe that  
vvhich you know to bee good, and  
happie are you.

*Breuis predicatio, longa ruminatio,  
actio perpetua*

*Denique, quid verbis? opus est  
spectemur agendo.*

9

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A POSTSCRIPT.

**R**Eader : If thou hadst read  
ouer a Treatise of Physicke, Po-  
licy, Mathematicks, or any other  
mystery, earnestly promising thee health,  
wealth, or special benefit; would'st thou not  
long till thou hadst made some tryall of it  
in practice? Here if thou wilt be perswa-  
ded to doe the like, without all If or and,  
Happy shalt thou be. To conclude, be-  
fore thou bee tyred, consider well, much  
Reading is a wearinesse to the flesh, but  
much Doing, a refreshing to the Spirit.  
The generall complaint of the world is,  
that there is no end of making many  
Bookes, because there is little or no fruit  
in those that reade them, but as the grasse  
on the house top, which withers afore it  
commeth forth, whereof the mower fil-  
leth not his hand, nor the glainer his lap,  
neither they which goe by say, The bles-  
sing of the Lord be on you : or, we blesse  
you



## *A Postscript.*

*you in the Name of the Lord. Thou therefore who desirest to be a wise Reader, one of a thousand, read to some purpose; that is, intend, of a Reader, to become a Doer. So shalt thou auert this curse & reproch from thee. So shall God and man call thee blessed; and blessed shalt thou feele thy selfe in so doing. Doe then: and so hee hath done,*

That layeth no heauier burden on thee then on himselfe; nor wisheth other happinesse then to himselfe:

S A: W A R D.

FINIS.

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